


Research Article

## Islamic-Based Model of Research Methodology: Trinity of Taḥqīq in Four Dialectics

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**Abstract.** The Islamic-Based Model of Research (taḥqīq) Methodology, is a research approach that integrates *naql* (the Quran and Sunnah) with *a'ql* (reasoning). How does this Islamic model operate, and how can it be applied to contemporary research? This scholarly article aims to address these questions through two key objectives. First, it seeks to identify the two fundamental components of *taḥqīq*: the subject (the researcher or *moḥaqiq*) and the object (the research topic). Second, it introduces the model, which is structured around four dialectical interactions between the subject and object, collectively referred to as the 'trinity of taḥqīq'. By critically examining and refining existing Western-oriented research paradigms, this study aspires to advance and enrich their epistemological foundations.

**Keywords:** Islamic-Based Model of Research Method and Methodology, Dialectics, Subject, Object, Trinity of Taḥqīq

## INTRODUCTION

The concept of *research*, etymologically rooted in the Latin prefix *re-* (denoting repetition) and *search*, is understood as a systematic pursuit of knowledge (*al-ʿIlm*), as documented in the *Oxford English Dictionary* (1989). In Persian, the term corresponds to *taḥqīq*, derived from the root *ḥaqq*, while its Arabic equivalent is *al-baḥṭh*. The notion of *taḥqīq* entails uncovering the truth (*ḥaqīqah*) and the apprehension of the essence of phenomena as they are and as they should be, requiring the separation of realities from illusions. Raghīb Isfahānī (502 AH / 1109 CE), in *Al-Mufradāt fī Gharīb al-Qurʾān*, defines *ḥaqq* as that which conforms to reality. Viewed historically, the origins of research dates back to the earliest phases of human civilization.

The comprehensive definition of Taḥqīq is provided by Imām Alī (@) (23 BH-40 AH / 600-661 AC) in the '*Ḥadīth al-Ḥaqīqah*,' (tradition concerning ultimate truth) in response to questions posed by Kumayl ibn Ziyad al-Nakhai al-Yamānī, a companion of Imām Alī (@) and Imām Ḥasan @ (3-50 AH/625-670 AC), regarding the truth. This tradition (ḥadīth) is cited in various books, including Seyed Ḥaydar al-'Amulī's '*Jāmi' al-Asrār*' (d.726 AH/1325 AC) and Baha al-Din al-Amili, known as Shaykh Bahai's '*Kashkul* (vol. 2)' (953-1031 AH/1547-1621 AC), both of whom have referenced it. Kumayl asked 'O Amir al-Mu'minin (Commander of the Faithful)! What is al-Ḥaqīqah (truth)? Imām Alī (@) replied:

*"It [al-Ḥaqīqah (truth)] is the annulment of idle speculation (mahw al-mawhum) with an awareness and realization of that which can be known [confirmed]' (sahw al-ma'lūm)".*

Illusion (*wahm*) denotes a false perception lacking any basis in reality, though individuals often mistakenly attribute truth to it. According to *Ḥadīth al-Ḥaqīqah*, one must eliminate illusion through reflection and spiritual insight. The research consists of two essential components: first, the researcher (*moḥaqīq*), the 'subject', who actively engages in the *taḥqīq* process; and second, the topic under investigation, the 'object'. Within the Qur'anic and Islamic tradition, objects external to the human mind are acknowledged as possessing reality. This is affirmed in verses 20 and 21 of Sūrah al-Zāriyāt (51:20-21), which emphasize the existence of signs in both the external world and within the self.

﴿وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾

﴿There are many Signs on earth for those of sure faith ﴿٢٠﴾ and also in your own selves. Do you not see?﴾

Conducting research, or *taḥqīq*, mandates a proper confrontation (*mowājiha*) and dialectics between subject and object. Its primary objective is to elucidate an unknown real object or phenomenon (research topic). The *moḥaqīq*, as the seeker of *ḥaqq* or truth, serves as intermediary linking the natural world, as the object, with the world of intellect (*a'ql*) and priori knowledge (*Naql*), as the subject. The two pillars of *taḥqīq* are articulated in verse (āyah) 53 of Surah Fussilat (41: 53):

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

*«God shall show them Divine Signs in every region of the earth and in themselves, until it becomes clear to them that this is the Truth. Is it not enough that your God witnesses everything»*

This verse, or āyah, interprets the external world to humans as *Afāq* (object) and the internal world of humans as *Anfus* (subject) or selves, aiming to elucidate the truth and ḥaqīqah of that object's reality for the selves (moḥaqīq) through genuine dialectics. (Corbin, 1994: 123-132)

The dialectic between the *moḥaqīq* or subject (priori knowledge) and the *taḥqīq* topic or object (posteriori knowledge) generates the research question. The researcher is tasked with resolving this paradox to achieve a veritable understanding of the taḥqīq topic. This process aims to align subject and object, enabling the *moḥaqīq* to approach the truth (*ḥaqīqah*) of the phenomenon under investigation. (Tabātabāī & Motahhari, 1397/2018: 89-130) Achieving this truth demands appropriate methods of *taḥqīq*. The Qur'an highlights the crucial role of intellect (*a'ql*) in linking the subject and the object, as reflected in Sūrah Āl 'Imrān (3:190-191):

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾

*«Verily in the creation of the heavens and the earth and the alternation of the night and the day, there are signs for the possessors of intellects [Ulul-Albab] \* Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire»*

The moḥaqīqs who engage in true contemplation are also denoted to as the 'men of understanding' or 'ulul-albāb' in the Quran, a term reiterates 16 times. True reasoning emerges as the outcome of proper dialectical process in research, unfolding between subject and object. (Ebrāhīmī Dīnānī, 2017: 424)

The method and methodology of research are defined as the pathway facilitating the establishment of proper interaction and dialectical process between the subject and the object. In the Quran and Sunnah, the method is referred to as 'sharī'ah' or 'nahj' and 'mīnhāj', which essentially signify the path or 'Sabīl'. In verse (āyah) 48 of Surah Ma'idah, Allah, the Exalted, mentions both the terms sharī'ah and mīnhāj together. As evident in this verse, the term mīnhāj refers to the method of human life, while Sharī'ah is delineated as the divine law. (Fafikov and Akhmetova, 2020: 117) The terms shari'ah, tariq, sabīl, nahj, and mīnhaj, collectively referred to as methods, when correctly chosen, become part of the Straight Path of guidance (*Sīrat al-Mustaqīm*) or the methodology, which ultimately leads to the attainment of the truth concerning the research topic. The term sīrat al-mustaqīm is employed in āyah 45 of the Quran, likened to a highway where all subsidiary roads, known as shari'ah,

tarīq, sabīl, nahj, or mīnhaj, converge, as discussed in verse 16 of Surah Ma'idah (5: 16):

﴿يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

{With it Allah guides whoever follows His pleasure into the ways [Subul: plural of Sabīl] of safety, and He brings them out of darkness towards the Light by His Will, and guides them to a right path or Straight Way [Sirat al-Mustaqīm]}

Some Muslim scholars have defined research within an Islamic framework. Faridi, in his contribution of 'Islamic Research Methodology; Some Reflection' to Mohammad Muqim's edited volume *Research Methodology in Islamic Perspective* (1994), characterizes Islamic research as a scientific method grounded in the Qur'an and the prophetic Sunnah, distinguished by four key features. Similarly, in his edited version to the same book, titled 'Research Methodology in Islamic Perspective' Mohammad Anwar defines Islamic research methods as approaches aimed at deriving appropriate solutions to problems based on three primary sources: the Qur'an, Sunnah, and Ijtihād.

Most academic research methods follow modern paradigms, which partially at odds with Islamic approaches. Certain scholars, such as Ahmad Sunawari Long, in '*Pengenalan Metodologi Penyelidikan Pengajian Islam*' (2008) acknowledges similarities between Islamic-based research and modern methodologies. Alternatively, Fazlur Rahman in '*Islamization of Knowledge: A Response*' (2011) argues that knowledge itself is neutral and devoid of values, advocating instead for the Islamization of the human intellect, a transformative change in mindset. Key figures in this discourse include Isma'īl Rājī al-Fārūqī (1921–1986), who emphasized Islamization of Knowledge in *Islamization of Knowledge: General Principles and Work Plan* (1989), and Seyed Muhammad Naqub al-Attās (b. 1931), who elaborates on Islamizing the self, a concept differing from Rahman's focus on the human intellect. Muslim scholars are thus divided between adopting Western methods and developing distinctly Islamic-oriented research methodology.

Louay Safi and Ibrahim Ragab have developed Islamic-based research methodologies rooted in divine revelation. Safi in '*The Foundation of Knowledge-A Comparative Study in Islamic and Methods of Inquiry*' (1998) highlights revelation as essential for forming social and scientific theories, while Ragab expands this by framing this method as a dynamic dialogue between theory and taḥqīq.

Further improvement in this realm was achieved by Muhammad Syukri Sālleh in his book of '*Kaedah penyelidikan berteraskan Islam: keperluan, kedudukan dan hala tuju*' (2008), wherein he endeavors to elucidate Islamic-based research methods and methodologies in a manner that is both accessible and comprehensive. Sālleh stated that Islamic approach to research entails a synthesis of essential knowledge and argument (dalīl-i a'qlī) with ilm-i nazarī (dalīl-i naqlī). He defines that the essential knowledge is readily comprehensible without the necessity of extensive argumentation or debate, exemplified by propositions, for example 1 is half of 2. Meanwhile, nazarī knowledge necessitates profound contemplation and discussion

to understand and prove propositions, as an instance the obligatory existence of Allah, the Almighty.

Those interested in this field are encouraged to explore the scholarly contributions of Ziaul Haque (1976), Abdul Rashid Moten (1996), Faṭhī Hasan Malkawi (2014), Mughal Junaid (2015), Khairul Firdaus Khairuldin (2017), Shahir Akram Hassan (2017), Waseem Gul (2019), Iffat Masood Javed (2019) and Abu Bakar Marina and his colleagues (2022).

The Islamic-based taḥqīq methodology should serve as a paradigm for scholars and moḥaqīqs, enabling them to critically develop prevailing Western-oriented research methodologies. To illustrate the author's point of view, various essential elements regarding Islamic-based research methods and methodologies are crucial for attaining this objective and bridging existing gaps; first and foremost, to draw and conceptualize an appropriate model. In fact, the establishment of a bridge between the subject (moḥaqīq) and the object (taḥqīq topic) takes place through modeling. This article proposes the 'Islamic-Based Model of Research Methodology', as a means to approach the reality and ḥaqīqah of the research topic.

Islam is founded upon the trinity of sharī'ah (ilm al-yaqīn or the knowledge of certainty), tarīqah (ain al-yaqīn or the experience of certainty), and ḥaqīqah (ḥaqq al-yaqīn or the truth of certainty).

Similarly, the Islamic-based model of research methodology is structured around the trinity of taḥqīq, which establishes a coherent relationship between sharī'ah (the tools and techniques for accurate data collection), tarīqah (data analysis via intellect [‘aql] followed by dialectical engagement with naql or priori knowledge), and ḥaqīqah (attainment of truth). To illustrate, sharī'ah and tarīqah can be likened to the shell and the outer skin respectively, while ḥaqīqah represents the kernel or inner core. This conceptualization mirrors the trinity of truth articulated by the eighth-century Shi'a mystic and scholar Sayyid Haydar al-Amulī (720-787 AH/1319-1385 AC). The dialectical process within taḥqīq serves to guide both the moḥaqīq and the followers of the ḥaqīqah along the straight path towards the truth. (Malkawi, 2014: 3)

The establishment of proper dialectical interactions between subject and object is achieved through the Islamic-based research methodology, which involves four key dialectics: the object-subject dialectic (sharī'ah of research); two dialectics within the levels of intellect; and the dialectic between intellect or acquired knowledge (aql) and priori or revealed knowledge (naql), known as the tarīqah of research. The final dialectic, the subject-object relationship, corresponds to the ḥaqīqah of taḥqīq. Rooted firmly in Islamic sources, these dialectical processes enable a genuine understanding of the research topic.

Addressing the issue of research method and methodology from the Islamic perspective, this paper is expected to make a significant contribution to the worldwide academic literature and advocates for researchers to earnestly pursue the truth and ḥaqīqah.

#### ◆ First dialectic: Object-Subject (Sharī'ah of Taḥqīq)

The first dialectic in taḥqīq addresses the subject-object relationship, known as the *sharī'ah* of research. It involves using appropriate tools for understanding phenomena and data collection techniques, guiding the researcher toward an authentic conclusion about the object. Muslim ḥakīms refer to the object as *nafs al-amr*, or the reality of the matter. The Qur'an encourages direct observation without reliance on prior knowledge, urging contemplation of the research topic and its surrounding phenomena, as reflected in verses 17–20 of Sūrah al-Ghāshiyah (88:17–20):

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾﴾

{Do they not observe the camel, how she has been created? ﴿١٧﴾ and the sky, how it has been raised? ﴿١٨﴾ and the mountains, how they have been set? ﴿١٩﴾ and the earth, how it has been spread out} ﴿٢٠﴾

The Holy Quran, in 14 verses, also advises moḥaqīqs to engage in travel and exploration on the earth, coupling direct observation with contemplation and reflection (*fīkr*) upon the destinies of past and present nations. As an illustration, Surah Muhammad, āyah 10, serves as a pertinent reference (47: 10):

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا﴾

{Have they not traveled through the earth and seen what was the end of those before them? Allah destroyed them completely, and a similar [fate is in store for] disbelievers}

These observations and perceptions attain authenticity and reliability when they resonate with the spiritual heart (*qalb*) and the intellect (*aql*) of the moḥaqīq during the second dialectic. The Holy Quran designates individuals who possess this level of insight as 'Uli al-Absār' (the people of understanding). (Alias and Hanapi, 2017: 847-848) As evident in verse 13 of Surah Al-i-Imrān (3: 13), it highlights this concept (*Maḥfūm*):

﴿قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ﴾

{Indeed there has been a sign for you in the two hosts that encountered: one fighting in the path of Allah and the other disbelieving; they (infidels) saw twice as many as they were with the sight of the eye; and Allah confirms with His aid whom He pleases. Surely there is a lesson herein for those who have insight [Uli al-Absār]}

also in verse 44 of Surah Nur (24: 44):

﴿يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ﴾

{Allah alternates the night and the day; verily there is a lesson in this for those who have sight}

Within the framework of aḥādīth (traditions), certain books emphasize the utilization of tools to comprehend worldly phenomena, incorporating experience and sensory perception alongside reflection (fīkr), reasoning, and intuitive insight (spiritual qalb). Notably, '*Nahj al-Balāghah*', attributed to Imam Ali (@), and '*Tawhid al-Mufaddal*', attributed to Imam Ja'far al-Sādiq (@) (83-148 AH /702-765 AC) exemplify this approach.

In the first dialectic, the raw scientific materials concerning the topic, gathered by the researcher through various tools and sources of knowledge (al-'ilm), including sensory perception, empirical experience, reasoning, and the intuitive qalb, coupled with the utilization of techniques for data collection such as observation, interviews, and surveys, can be referred to as 'data'. During the stage of data collection and even in the data process in the second dialectic of the research, the researcher remains impartial and refrains from allowing their pre-existing values and beliefs (priori knowledge) to interfere.

The data collection is akin to casting a fishing net, which may capture various marine creatures within it, resembling the hunting phase. In the stage of analysis and evaluation, akin to separating the catch from other organisms within the net, the researcher uses their predetermined criteria and standards to test hypotheses, rather than imposing their own beliefs and mental values. These data possess the characteristics of validity and reliability. Therefore, the researcher examines a phenomenon (nafs al-amr) or research topic as it is. Phenomenologists refer to this characteristic as 'epoché'. (Moerer and Creswell, 2004: 7)

The Qur'an and Sunnah present a comprehensive epistemological model for acquiring knowledge (al-'ilm), utilizing observation, sensory perception, intellect, and intuitive heart to comprehend phenomena (the inductive method). (Nasr, 2000: 134) In the taḥqīq process, sensory experience (observation and experimentation), rational argumentation (*burhān*), and the purified heart (*qalb-i salīm*) all contribute to understanding phenomena. (Ebrāhīmī Dīnānī, 2015: 435-437) Self-purification is particularly vital for attaining deeper understanding of the phenomena of existence, with spiritual or heartfelt intuition recognized as a legitimate source of knowledge, as emphasized in verse 78 of Surah Naḥl (16: 78):

﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾

{And Allah has brought you forth from the wombs of your mothers (while) you knew nothing, and He appointed for you hearing and sight and hearts; that perhaps you may give thanks}

Nevertheless, the primary sensory tool available to every individual from birth, enabling the initial identification of phenomena in the world, comprises the five senses or sensory experience. As evident, the tools for recognizing objects by the moḥaqīq is articulated in the mentioned āyah. It is important to note that in the first dialectic of research, the intellect functions as a tool for gathering data through inductive reasoning (*istīqra'*), emphasizing attention to details and particulars (*masādiq al-juz'īyyah*). However, in the function of processing sensory and intuitive

perceptions and transforming them into propositions and concepts (*maḥāḥim*) in the second dialectic of research, a'ql serves as a source of knowledge or al-'ilm.

In this case, employing deductive reasoning (*qīyās*), the intellect aligns concepts with instances or *masādiq* in the environment. Moreover, the intellect serves as a corrective mechanism, capable of rectifying errors stemming from sensory perceptions and heartfelt intuition upon entering the second dialectic of taḥqīq. While human senses may occasionally misinterpret a genuine phenomenon, the intellect can modify and actualize it into reality and truth through sound reasoning and *burhān*. For instance, when comparing an airplane and a bird in flight, human visual perception may transmit similar signals to the mind regarding their equal size. However, a rational individual understands that an airplane surpasses a bird in size significantly when grounded, thus rectifying the sensory discrepancy.

Experience can manifest within both religious and non-religious (sensory) contexts. Understanding the phenomena of the existential world through spiritual discovery and heartfelt intuition is termed religious experience and is regarded as a domain of religion (*dīn*). Within this domain, one side encompasses the supernatural or metaphysical realm (*māba'd al-tabi'ah*), while the other side encompasses the natural or physical realm (*māfi al-tabi'ah*).

The primary characteristic of spiritual intuition and religious experience lies in its uniqueness, contrasting with sensory experience, which is viewed as an external, objective, and generalizable experience. Spiritual intuition and religious experience are inherently revelatory, representing inner, heartfelt experience. This mode of perception is famously associated with the divine (*rabbānī*) method. From this perspective, it constitutes a unique and exclusive experience that cannot be conveyed unless the individual, endowed with inner and heartfelt intuition, can articulate it through the language of reason (*dīlālah* or *istidlāl*) and argumentation (*dalīl-i a'qlī* or *burhān*) in the second dialectic. In other words, it must be expressed in the form of a concept, proposition, or scientific fact.

The more a moḥaqīq profits from diverse tools of knowledge based on sensory, rational, and intuitive experiences, as well as techniques that connect them to the taḥqīq topic or the phenomenon under investigation, such as observation, experiment, interviews, surveys, etc., the closer he can get to the truth of the object. Conversely, failure to fully engage with these tools may result in overlooking or misunderstanding pertinent data pertaining to the topic and the actual phenomenon, thereby increasing the likelihood of research deviation within the second dialectic. Additionally, ensuring the accuracy and truthfulness of the collected data is paramount. Any discrepancy or lack of veracity in the data may potentially lead the intellect astray, resulting in errors and deviations within the second dialectic.

Allāma Sayyid Muhammad Husain Tabātabāī (1903–1981), in his '*Tafsīr al-Mīzān*' (an exegesis of the Noble Quran), volume 2 (1396: 375), provides an illustrative example in this regard, likening the function of human intellect as a judge who issues a verdict (*ḥukm*) based on forged documents and false testimonies, even though he may not intend to issue an invalid verdict or make a wrong decision.

From the standpoint of the phenomenology of religion (*dīn*), phenomena or objects in this world is considered to have dual dimensions: a physical aspect (*ālam*



*al-shahādah*), which can be perceived through the five senses, and a metaphysical and immaterial aspect (*ālam al-ghayb*), understood by those with insight or ‘*ulī al-absār*’ through a’ql (intellect) and the intuitive heart. According to the primary Islamic sources (the Quran and Sunnah), the *ālam al-shahādah* is dependent upon the *ālam al-ghayb*. Therefore, sensory tools and knowledge, associated with the *ālam al-shahādah* or physical world, rely upon intellectual (a’qlī) and spiritual (qalbī) knowledge, belonging to the *ālam al-ghayb* or metaphysical world. This matter is addressed in Surah Hashr, verse 22 (59: 22):

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

*He is Allah, beside Whom none has the right to be worshipped but He, the Omniscient of the unseen [Ālam al-Ghayb] and the seen [Ālam al-Shahādah]. He is the Most Gracious, the Most Merciful*

Additionally, it is mentioned in Surah Tawbah, āyah 105 (9: 105):

﴿وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

*And say: ‘Act you (as you will )! Allah will see your work and (so will) His Messenger and the believers, then soon you will be returned to the Knower of the Unseen [Ālam al-Ghayb] and the visible [Ālam al-Shahādah], and He will inform you of what you used to do*

As such, a phenomenological researcher moves from the physical realm (*mā fi al-tabi’ah*) to the metaphysical realm (*mā ba’d al-tabi’ah*) and vice versa, in order to understand the essence and the ḥaqīqah of the nafs al-amr or ontology (object). This type of phenomenology acknowledges the precedence of the unseen world or *ālam al-ghayb* and encompasses the material realm within it. This is addressed in the second and third verses of Surah Baqarah, considering it among the foremost qualities of the virtuous (*muttaqīn*) (2: 2-3):

﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾

*This is the (True) Book wherein is no doubt, a guidance to the pious ﴿٢﴾*

*Who believe in the Unseen and keep up prayer and spend (in charity) of what We have provided them*

The supernatural world governs the observable, tangible, and natural world through the ‘*sunnat Allah*’, or the traditions and rules of Allah, as mentioned in various verses of the Noble Quran, including Surah Fatir, verse 43 (35: 43):

﴿اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا﴾

*For you shall not find any alteration in the Sunnat Allah; and you shall not find any change in the Sunnat Allah*

The sunnat Allah governs the order of creation and nature, being enshrined in the divine law or '*lawḥ-i mahfuz*' (heavenly guarded tablet) (Nasr, 2000: 72), as mentioned in verses of 21 and 22 of Surah Buruj (85: 21-22):

﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ﴾

﴿Nay! it is a glorious Quran ﴿٢١﴾ in a Preserved Tablet [Lawḥ Mahfuz]﴾

Verse 38 of Surah Aḥzab refers to sunnat Allah that have persisted across all epochs and locations (33: 38):

﴿مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا﴾

﴿There is no difficulty to the Prophet (in doing) that which Allah has ordained for him, and such has been the way of Allah with those who have passed before, and the command of Allah is a decree determined﴾

Similarly, verse 137 of Surah Al-i-ʿImrān also addresses this matter (3: 137):

﴿Indeed, there have been institutions before you, therefore travel in the earth and see what has been the end of the rejecters﴾

In summary, the faculties of sensory perceptions, a'ql, spiritual qalb, and Quranic revelation (*waḥy*) serve as tools and sources of comprehensive comprehension of the phenomena within the surrounding environment, engaging in mutual interaction. Their epistemological outcomes and scientific findings are not mutually in conflict but rather complement one another. Sensory experiences place the research topic under the judgment of intellect, where it, on one hand, utilizes its theoretical foundations to transform sensory data and perceptions into intellectual propositions and scientific facts. On the other hand, a'ql recognizes the validity of heart-based knowledge and intuitive revelations, incorporating them into the second dialectic. They are brought into the cycle of rationality through argumentation (*dalīl-i a'qlī*) to produce *burhān*.

#### ♦ Second Dialectic in Subject: Within the A'ql (Tarīqah of Taḥqīq)

The *ṭarīqah* of research, representing the intermediate dialectical stage, consists of the second and third internal processes within the subject. In the second dialectic, '*aql*' shifts from a data collection instrument, focused on details (*masādiq*) through an inductive approach in the first dialectic, to a critical evaluator in the second one. At this stage, '*aql*' assesses the coherence, accuracy, and validity of data gathered via sensory perception, rational analysis, and intuitive insight. The third dialectic involves logical reasoning and inference, wherein '*aql*' distinguishes between true (*ḥaqq*) and false (*bāṭil*) propositions. (Ebrāhīmī Dīnānī, 2015: 323)

The Noble Quran underscores the significance of a'ql alongside *fikr* (thought) and its derivatives in over 300 verses, wherein Allah, the Exalted, explicitly invites humanity to contemplate and reason about the world's phenomena. The Quranic verses refers to those *moḥaqīqs* who possess pure a'ql, as a divine blessing, as *ulul-albab* (men of understanding), including verse 9 of Surah Zumar, verse 269 of Surah Baqarah, and verse 111 of Surah Yusuf, among others. In verses 17 and 18 of Surah

Zumar, the Quran emphasizes the independence of the faculty of a'ql as God's authority and proof (*ḥujjat* or *ḥujjah*) over His servants, portraying it as a hidden proof. Subsequently, it regards this intellectual leading as divine guidance (39: 17-18):

﴿وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادَ ۖ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ﴾

*Those who avoid false deities [powers antithetical to God] by not worshipping them and turn to Allah, for them are glad tidings; so announce the good news to My servants ﴿﴾ Those who listen to the Word and follow the best thereof, those are [the ones] whom Allah has guided and those are men of understanding [Ulul-Albab]﴿﴾*

On the other hand, in the Noble Quran, Allah, the Almighty, reproaches those who fail to utilize their intellect properly, categorizing them among the heedless or negligence (*ghafilun*). Furthermore, their status is depicted as even lower than that of animals, ultimately destined for Hell. This is elucidated in verse 179 of Surah A'raf, indicating that the heart or qalb is the seat of intelligence and the intellect resides in the heart not in the brain. (Rassool, 2021: 344) Based on this verse (7: 179), intellect, or a'ql-i ḥikmī, serves as the boundary between knowledge (*ma'rifah*) and heedlessness (*ghaflah*):

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ﴾

*And We have created many people and spirits for hell, they have hearts but cannot understand and have eyes but cannot see, have ears but cannot hear, they are like cattle, rather worse than cattle, they are negligent of duty*

Imām Ja'far al-Ṣādiq (@), in *Tawḥīd al-Mufaḍḍal*, outlines a hierarchy of intellect, comprising ascending levels necessary for comprehending the deeper realities of phenomena and their interrelations within the universe. These levels include instrumental or common sense (*'aql-i 'urfī*), normative rationality, and divine intellect or sacred reason (*'aql-i qudsī*), the latter representing the highest mode of cognition. Instrumental rationality, grounded in considerations of gain and loss, typically functions within a zero-sum game wherein the gain for one self-interested party corresponds to an equivalent loss for the other(s). Normative rationality operates within a positive-sum game, enabling mutually beneficial outcomes. Divine intellect, by contrast, transcends self-interest, prioritizing the welfare of others, such as *i'thār* (self-sacrifice), and reflects the culmination of spiritual intelligence, described as *ḥayāt al-ṭayyibah* in verse 97 of Surah Naḥl (16: 97) (Ja'farī, 2021: 62–63). Unlike its lower counterparts, divine intellect is unbounded by material concerns and is closely linked to universal intellect (*'aql-i kull*) and revelation. (Nasr, 2000: 57)

In Islamic epistemology, rationality (*a'qlāniyyah*) is conceived as a hierarchical and interconnected system, wherein higher levels of intellect increasingly align with divine revelation. Overreliance on instrumental reason alone can result in the separation of values from knowledge (*al-'ilm*) and the marginalization of

metaphysical and spiritual truths, focusing solely on describing and verifying tangible phenomena. Instrumental intellect, in fact, remains valid when they do not conflict with normative and revelatory rationalities. A comprehensive approach to *taḥqīq* integrates reason with spiritual perception, as embodied by the *qalb-i salīm* (sound heart), referenced in Qur'anic verses (A' rāf 7:179; Šāffāt 37:84). This alignment guides the *moḥaqīq* along the authentic methodology of *taḥqīq*, aligned with the *širāṭ al-mustaqīm* (straight path of guidance). Modern research methodologies, however, often limit themselves to instrumental and normative rationalities.

The divine intellect, termed as '*fu'ad*', is the outcome of the connection of instrumental and normative rationalities with divine revelation, as referenced in the Quran. The term '*fu'ad*' (*aql-i mottasil*) appears in singular and plural forms (*afīda*) in various verses of the Quran, indicating that while the center of instrumental rationality is the human mind, the spiritual heart serves as the locus of *fu'ad*. The Quran and Sunnah designate messengers and infallible Imāms (D) as evident and exterior proof (*ḥujjat-i Zāhiri*), while they attribute *a'ql* or *fu'ad* as the hidden or interior proof (*ḥujjat-i bātini*) for humanity to reflect upon divine verses (*āyāt*) in the created world. *Fu'ad* is connected to the Quran and the prophetic Sunnah on one hand, and linked to the creatures (*mahsusāt*) in the world on the other.

This concept is expressed in various verses of the Quran, including verse 78 of Surah Naḥl, āyah 78 of Surah Mu'minin, verse 23 of Surah Mulk, āyah 9 of Surah Sajdah, and verse 110 of Surah An'am. According to these verses, the pathways and instruments of comprehending objects are not limited solely to sensory perceptions; rather, the heart and intellect are also acknowledged as means of acquiring knowledge. Thinking and reasoning in the *a'ql*, devoid of impurities (*Shawe'ib*), such as satanic whispers (*waswasa*), illusions (*awhām*), and fixation on sensory perceptions (*mahsusāt*), are rooted in human nature (*fitrah*), providing the basis for utilizing the *fu'ad*. (Ebrāhīmī Dīnānī, 2017: 229-235)

The Quranic verses refers to those *moḥaqīqs* who possess pure *a'ql*, as a divine blessing, devoid of impurities or *shawe'ib* as *ulul-albāb*. From this perspective, the Quran identifies the true researcher (subject) as *ulul-albāb*, who possesses a connected reason (*a'ql-i muttasil*) aligned with revelation or *naql*, rather than a materialistic or humanistic intellect (*a'ql-i munfasil*). *Fu'ad* distinguishes between right (*ḥaqq*) and wrong (*bātil*) with the aid of a force known as the Criterion (*furqān*). With access to *furqān*, *fu'ad* plays a crucial role in the genuine understanding of the perceived phenomena in the universe. This concept is mentioned, for example, in verse 29 of Surah Anfal (8: 29):

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

{O you who have Faith! If you be in awe of Allah, He will assign for you a discrimination (between right and wrong) [al-Furqān], and absolve you of your misdeeds, and forgive you, and Allah is the Lord of Mighty Grace}

Imām Ja'far al-Sādiq (@) states in a ḥadīth found in the first volume of the book '*Usul al-Kāfi*': "The proof [*ḥujjah*] of Allah Almighty upon His servants [*Ibad of Allah*]

is the Rasulullah, and the proof [ḥujjah] between the 'Ibad of Allah and Allah is a'ql". On this basis, both ḥujjat-ī zāhirī and ḥujjat-ī bātinī can guide the moḥaqīq to the ḥaqīqah through the argumentation or burhān. It is the light of intellect and a'ql itself being the reflection of the light of truth. Whatever is recognized as ḥujjah from the perspective of Allah, does not err in its path. The importance of burhān is emphasized in various verses throughout the Quran. For example, in verse 111 of Surah Baqarah (2: 111), Allah Almighty has decreed burhān or reasoning as the criterion between Himself and His adversaries:

﴿... قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿And they said: 'None shall enter Paradise except one who is a Jew or a Christian'. Such are their fancies. Say:

'Bring your proof [burhān], if you are truthful'﴾

This burhān is expressed in the form of 'right statement' (qaul-i sadīd), as referenced in verse 70 of Surah Aḥzab (23: 70):

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾

O' you who believe! Be in awe of Allah and speak you the right word [Qaul-i

﴿Sadid﴾

A qaul-i sadīd is a word based on burhān and wisdom (ḥikmah), devoid of falsehood, sophistry, and vain talk, thereby transforming doubt (shak or raib) into certainty (yaqīn).

In the second dialectic of research, the judgment of reason on the collected data, as previously stated, leads the researcher into the phase of proposition-making. Burhān and reasoning involve extracting a proposition from premises based on the judgment of reason, referred to 'mantīq al-ḥaqqānī' in Islamic logic as articulated by Shahir Akram Hassan (2017: 800-812). This logical framework emphasizes the presentation of reasoning and burhān (īstidlāl), as highlighted in various verses of the Quran, including verse 24 of Surah Anbiya (21: 24):

﴿أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ...﴾

﴿... Or have they taken other gods besides Him? Say: 'Bring your proof [burhān]﴾

, and verse 64 of Surah Naml (27: 64):

﴿أَمِنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلِلَّهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ

﴿كُنْتُمْ صَادِقِينَ﴾

﴿... Is there any god with Allah? Say: 'Bring your proof [burhān] if you are truthful'﴾

The criterion for evaluating the propositions derived in mantīq al-ḥaqqānī is their empirical nature. As discussed in the first dialectic, experience is divided into two types: non-divine or sensory and divine or religious. Sensory experience is repeatable and generalizable to everyone, whereas religious experience, stemming from the heartfelt intuition, may not be replicable even for the moḥaqīq. Therefore, this unique and personal experience cannot be transferred to others unless the individual can depersonalize this experience by engaging in the cycle of reasoning or īstidlāl in the second dialectic. Subsequently, they should formulate it in conceptual

and propositional forms, a process also known as theoretical mysticism. William James (1842-1910), in his book *The Varieties of Religious Experience: A Study in Human Nature*, introduces the concept of 'spiritual judgments' derived from religious experience. It complements the interpretation of the perceptions, indicating the entry of divine reason into the process of data analysis. In Islamic-based research method and methodology, critique based on reasoning or burhān (dīlālāh or īstidlāl) is referred to as 'ihtijāj'. The Noble Quran mentions ḥujjah or proof as the cornerstone of ihtijāj in 7 verses. For instance, verse 16 of Surah Shura (42: 16) elucidates:

﴿وَالَّذِينَ يَحْجُجُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَهُمْ عَذَابٌ شَدِيدٌ﴾

*{And those who dispute [Ihtijāj] concerning Allah, after they have accepted His Call, of no use is their dispute [Ihtijāj] before their Lord and on them is Wrath, and for them will be a severe torment }*

The Quran advocates the use of wisdom (ḥikmah), good admonition (*maw'idhah al-ḥasanah*), and the best argumentation (*jidal-i ahsan*) in ihtijāj (reasoning) and ḥujjah (proof), urging individuals to call towards the truth and progress towards reality. These notions are specifically articulated in verse 125 of Surah Naḥl (16: 125), highlighting an Islamic-based methodological approach in taḥqīq based on the 'three-dimensional invitation':

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهُمْ بِالنِّبَاتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

*{(O' Prophet!) Call (mankind) to the path of your Lord with wisdom [Hikmah] and good admonition [Maw'idhah al-Hasanah], and argue with them in the best way [Jidal-i Ahsan]. Verily your Lord knows better of him who has gone astray from His path, and He knows best those who are guided}*

This verse exemplifies Islamic logic in research or mantiq al-ḥaqqānī. (Akram Hassan, 2017: 800-812)

The Prophet of Islam (a) and the Ahl al-Bayt (=) regarded reasoning and ihtijāj as the foundation of calling to the truth. It is famously attributed to Imām Ja'far al-Sādiq (@) that he said: "We are the children of evidence; we incline where evidence inclines" (*nahn-o abna' al-dīlīl, namīl hayth-o yamīl*). Imām Ali (@) was the first individual to establish theology (kalām) in the Islamic era, with its foundation based on ihtijāj. The debates involving Prophet Muhammad (a) with polytheists, Imām Ali (@) with jathliq (the chief of bishops and leaders of christians), the theological discussions of Imām Hasan (@) with the followers of Muawiyah regarding the virtues of the Ahl al-Bayt (=), are documented in the book '*al-Ihtijāj 'alā ahl al-lijāj*', famously known as 'Ihtijāj'. Authored by al-Tabrīsī (468-548 AH/1075-1153 AC), this book serves as a comprehensive account of such intellectual interactions. The debates of Imām Ja'far al-Sādiq (@) with Ibn Abi al-Awajā, a materialist and an atheist thinker, as well as the thirteen debates of Imām Rezā (@) (148-203 AH/766-818 AC) with the representatives of diverse faiths, are also encompassed within this category.

Within the second dialectic of *taḥqīq*, methods of logical reasoning and *ihtijāj* can be categorized into four types: inductive (*īstiqrāʾ*), deductive (*qiyāsī*), combined deductive-inductive (*qiyāsī-īstiqrāʾ*), and analogical-comparative (*tamthīl*). Deductive reasoning draws on prior knowledge and past experiences to formulate theories by progressing from general principles to logical conclusions. In contrast, inductive reasoning derives general principles from specific observations and particular cases, generating future-oriented theories. Within the framework of the *priori-posteriori* approach, the deductive-inductive method of argumentation critiques and revises earlier concepts and theories (*qiyās*) through new realities and empirical evidence (*īstiqrāʾ*). This form of *ihtijāj* can rectify the shortcomings of deductive and *qiyāsī* reasoning method and the errors of predecessors, as emphasized in the Quran and Islamic sources. This method, rooted in Qurʾanic principles, challenges blind imitation (*taqlid*) and outdated traditions, instead promoting critical and reflective reasoning, as highlighted in Surah al-Aḥzāb (33:67):

﴿وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّنَا السَّبِيلَا﴾

﴿And they shall say: 'O our Lord! Verily we obeyed our chiefs and our elders, and they led us astray from the path﴾

verses 22 and 23 of Surah Zukhruf (43: 22-23):

﴿بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهُتَدُونَ ﴿٢٢﴾ وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ

فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ ﴿٢٣﴾﴾

Nay! [It is not so.] They say: We found our fathers following a certain religion, and we have found guidance by following them (22) And similarly We sent not a warner before you to any town but the luxurious ones among them said: "We found our fathers following a certain religion and we will indeed follow their footsteps

verse 104 of Surah Ma'idah (5: 104):

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلَوْ كَانُوا

آبَاءَهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾

And when it is said to them: 'Come to what Allah has sent down and to the Messenger,' they say: 'That which we found our fathers upon is enough for us.' What! Even though their fathers did not know anything and did not follow the right way, (should they pave their way?)

, and verse 28 of Surah A'raf (7: 28):

﴿وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ

أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

And whenever they commit an indecency, they say: 'We found our fathers (acting) upon it, and Allah has enjoined it on us.' Say: 'Verily Allah does not enjoin indecencies. Do you say against Allah what you do not know?'

The fourth method of *ihtijāj*, *tamthīl* (analogical-comparative reasoning), involves identifying commonalities and differences between known and unknown

phenomena to facilitate understanding. The Qur'an frequently employs this method through juxtaposition and figurative language, inviting the *moḥaqīq* to engage in contemplation (*fikr*) and draw insight using their inherent nature (*fiṭrah*). These analogies aim to stimulate remembrance of Allah (*zīkr*) and deeper contemplation, as exemplified in Surah al-Zumar (39:27):

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿And indeed We have put forth for [the Guidance of] man, in this Quran every kind of similitude in order that they may remember﴾, 25 of Surah Ibrahim (14: 25):

﴿تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَ يُضْرَبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿(The good tree or Shajarah Tayyibah) yields its fruits at all times by the permission of its Lord, and Allah sets forth parables for the people that they may reflect﴾, and 21 of Surah Hashr (59: 21):

﴿لَوْ أَنزَلْنَاهَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴿Had We sent down this Quran on a mountain, you would surely have seen it humbling itself and rend asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect﴾.

It is important to note that researcher should not confine themselves to a specific form of argumentation and ihtijāj, or method of inference during the research process, especially in the second dialectic of taḥqīq involving intellect. Burhān and istidlāl, or reasoning, culminate in inference, yielding posterior propositions that the *moḥaqīq* has derived. To ensure the validity of a conclusion, the premises of an inferred proposition must be true. Fact and proposition (*tasdīq*) stem from a conception (*tasawwur*). Tasdīq signifies the realization of a *tasawwur* in the external environment. *tasawwur*, without *tasdīq*, lack value and credibility, failing to contribute to knowledge production. (Golshani, 1364: 127)

These propositions are evaluated as either true (*ḥaqq*) or false (*bātil*) based on their content. A true proposition accurately describes and explains the object or phenomenon as it exists or should exist. Any statement failing to meet this criterion is deemed false and consequently excluded from the taḥqīq process. The scientific validity of propositions resulting from the second dialectic of taḥqīq has been emphasized in the Noble Quran, as they are confirmed through experience and observation, accompanied by *fikr* and contemplation. Verses 17 to 20 of Surah Ghashiyah (88: 17-20), as previously cited, along with other verses such as 185 of Surah A'raf (7: 185):

﴿أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ...﴾

﴿Have they not considered the dominion of the heavens and the earth, and whatever Allah has created, and that maybe their term has already drawn near? Then in what other words after this will they believe?﴾

and āyah 101 of Surah Yunus (10: 101):



﴿قُلْ اَنْظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾

{Say: 'Observe you what is in the heavens and the earth! But neither Signs nor warnings avail a people who do not believe'} refer to this validation process.

Facts and propositions, or qaul-i sadīds obtained from ihtijāj and burhān or reasoning within the second dialectic of taḥqīq amongst the levels of rationality or a'qlānīyyah, transition to the third dialectic in the subject between a'ql and naql (priori or revealed knowledge).

### ♦ Third dialectic in subject: Between A'ql and Naql (Tarīqah of Taḥqīq)

In Islamic epistemology, the subject comprises intellect (a'ql-i ḥikmī) and revelation (naql), with the Qur'an and Sunnah serving as primary sources of revealed knowledge (naql) that bridge the metaphysical (ālam al-ghayb) and physical (ālam al-shahādah) worlds, as illustrated in verse 49 of Surah Hud (11: 49):

﴿تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ﴾

{(O Prophet!) these are of the tidings of the Unseen [ālam al-ghayb] which We reveal unto you. Before this, neither you nor your people knew them. Therefore, be you patient, verily the end is for the pious ones}

The Qur'an, as divine revelation, conveys Allah's message through Prophet Muhammad (a), offering guidance that transcends human limitations in comprehending metaphysical realities. To bridge this gap, Islamic epistemology emphasizes the interplay between human reason (a'ql) and revealed knowledge (naql). (Sardar and Masood, 2006: 97-109) For non-religious researchers, naql may be interpreted as existing theoretical frameworks, which are inherently provisional. When such theories fail to address new realities, their epistemic certainty weakens, allowing space for the development of alternative paradigms.

The *sunnat Allah* (lawḥ-i maḥfuz), or divine law and principles governing existence, as conveyed in the Qur'an, is understood through *deductive* reasoning, and manifested in the actions and teachings of the Prophet (a) and the infallible *Ahl al-Bayt* (=), collectively known as the *Sunnah*. Documented in *ḥadīth* literature, the *sunnah*, through speech (*qawl*), action (*fi'l*), and tacit approval (*taqrīr*), functions as implicit revelation. Consequently, alongside the Quranic revelation (explicit revelation), the *Sunnah* (implicit revelation) stands as another pivotal source for understanding the true nature of phenomena in the world. (Gul, 2019: 83-93) Indeed, without the *Sunnah*, key Quranic directives, such as prayer, would remain ambiguous. (Nasr, 2000: 75) As affirmed in Surah Najm (53:3-4), the *Sunnah* of the Prophet (a) and the *Ma ṣūmūn* (=) are divinely guided and exempt from fallibility and mistake:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

{Nor does he speak of concupiscent desire ﴿﴾ His word is only a Revelation revealed to him}

In the realm of Quranic and prophetic thought, true knowledge about phenomena and objects must be acquired through revelation (ḥaqq al-yaqīn), a'ql (ilm al-yaqīn), and sensory experiences (ain al-yaqīn). It is imperative that the knowledge (al-'ilm) gained through these sources, tools, and research techniques remains consistent with the definitive assumptions derived from revelation. Failure to uphold this consistency would render the propositions obtained in the second dialectic unreliable. (Moten, 1996: 32-35; 45)

The concept of a'ql is well promoted in both the Quran and Sunnah or naql. The Islamic-based research method and methodology necessitates a coherent intellectual discourse aimed at establishing a connection between definitive (yaqīnī) naqlī propositions in the Quran and Sunnah and the objects present in the surrounding environment. (Junaid, 2015: 1) The bridging factor is the a'ql-i ḥikmī, symbolizing the pragmatic or action-oriented aspect of taḥqīq. The Islamic-based research methodology emphasizes the harmony between a'ql (reason) and naql (revelation). (Junaid, 2015: 1) There exists a principle asserting that whatever is ordered by sound reason (a'ql-i salīm) is likewise permitted by religion or dīn. This relationship is formalized in the Rule of Correlation (*qa'idah al-mulāzamah*): "*kull mā hakama bih al'aql, hakama bih al-shar'a va kull mā hakama bih al-shar'a, hakama bih al'aql*". What the naql or sharī'ah expresses is affirmed by sound reason, as it aligns with human inherent nature or fitrah, and vice versa. Therefore, the Sunnat Allah, articulated by revelation, can be discovered in the surrounding world through reason and experience. (Azram, 2011: 183-185)

The dialectics of a'qli and naqli propositions in the third dialectic of taḥqīq creates four states, which Allāma Tabātabāī has addressed in volume 17 of Quranic commentary (*Tafsīr*) *al-Mizān*. In the first state, definitive scientific and rational findings (yaqīnī object) never conflict with definitive revealed propositions or assumptions (yaqīnī subject), as religious propositions are in consistent with the human inherent and primordial nature or fitrah and a'ql. In the second state, if definitive scientific and rational findings (yaqīnī object) contradict uncertain religious proposition (hypothesis or zannī subject), the uncertain naqlī proposition requires scrutiny and investigation. Should the latter is found to be unreal and inconsistent with sound reason or a'ql-i salīm, this uncertain naqlī hypothesis must be either revised or rejected. In the third state, if the perceptions supporting a'qli propositions are insufficient, they are regarded as hypothetical (zannī object). In this case, the researcher evaluates and validates the scientific and rational uncertain findings against certain revealed or naqlī yaqīnī propositions. The outcome leads to the verification, modification, or rejection of the hypothesis and rational uncertain proposition (zannī object). The endeavor of researchers, or moḥaqīqs, known as ijtihād, is a relative process that must be verified against certain Quranic and Sunnah propositions. Therefore, when religious and naqlī knowledge is certain (assumption or yaqīnī subject), and scientific knowledge is uncertain (hypothesis or zannī object), precedence is given to naql over a'ql. For instance, this can be observed in the case of Jean Lamarck's (1744-1829) theory of 'species evolution', which remains uncertain and conflicts with Quranic verses regarding human creation, such as verse 13 of Surah Hujurat (49: 13):

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

﴿O people! We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most honorable of you with Allah is that [one] who fears Allah. Indeed, Allah is Omniscient, All-Aware﴾

and verse 59 of Surah Al-i-‘Imrān (3: 59):

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

﴿The likeness of Jesus, with Allah, is as the likeness of Adam. He created him from dust then He said to him 'BE!' and he 'was'﴾

Accordingly, the Quran regards human creation as an instantaneous event, diverging from the gradual evolutionary stages proposed by some biologists, which imply a progression from less complex to more complex organisms. This perspective highlights the theory of evolution's lack of certainty and the possibility of alternative hypotheses and theories replacing it.

Ultimately, the fourth state emerges when an a'qlī hypothesis (zannī or uncertain object) encounters a naqlī hypothesis. In such circumstances, the hypothesis offering a more comprehensive explanation of the reality and truth of the taḥqīq topic or phenomenon holds greater validity.

#### ◆ Fourth dialectic: Subject-Object (Ḥaqīqah of Taḥqīq)

Through successive dialectics, object-subject and internal subjective reasoning (a'ql and naql), research findings are categorized into five types: certain (assumption or yaqīnī) and unproven (hypothesis or zannī) rational (a'qlī) propositions, certain and uncertain naqlī propositions, and illusory or unreal (wahmī) proposition (misassumption). In the final subject-object dialectic (ḥaqīqah of taḥqīq), these classifications create five scenarios within the research process:

Should the object under investigation contradict assumption or certain propositions derived from the third dialectic, it must align itself with this yaqīnī subject. These assumptions are categorized into three formats, as discussed in the third dialectic. From this perspective, the yaqīnī assumption emerges either from the dialectical interaction between certain a'qlī and naqlī propositions, or from the confrontation between an uncertain a'qlī proposition and a certain naqlī proposition, or it results from the certain a'qlī and uncertain naqlī proposition. In each of these three scenarios, the certain propositions or assumptions transition into the fourth dialectic.

In the fourth state, when uncertain (zannī) a'qlī and naqlī propositions, essentially hypotheses, are in contention, a proposition is deemed to possess valid justification if it accurately and truthfully clarifies the object or taḥqīq topic. This indefinite and zannī proposition necessitates testing through the research process and the fourth dialectic, wherein it is either proved or disproved.

In the fifth state, when confronted with an illusory and unreal (wahmī) proposition concerning the object, it is plausible that a proposition conceived within

the researcher's mind lacks a corresponding reality in the empirical world. This untrue notion guides the individual to perceive phenomena as they wish them to be, rather than as they authentically exist, thus engendering a form of scientific delusion. Allah, the Exalted, in verse 39 of Surah Nur metaphorically elucidates the distinction between perceptions of reality and unreality or illusion through the phrase 'mirage in a desert, which the thirsty one supposes to be water' (24: 39):

﴿وَالَّذِينَ كَفَرُوا أَعْمَاهُمْ كَسْرَابٌ بِقِيعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾

*{And (for) those who disbelieve, their deeds are as a mirage in a desert, which the thirsty one supposes to be water until when he comes unto it he finds it naught, and finds Allah with him Who pays him his reckoning in full; and Allah is swift in taking account}*

Consequently, researcher must refrain from his misassumptions during the investigative process, as they lack empirical validity and are divorced from reality. Failure to adhere to this principle may steer the moḥaqīq towards negative dialectics or pseudo-science and even anti-scientific stances, thus deviating from scholarly taḥqīq.

The outcome of true confrontation and dialectics among assumptions, hypotheses, and misassumptions can lead to the establishment of authentic and genuine (haqīqī) awareness and knowledge (al-ʾilm) regarding the taḥqīq topic. In this case, the moḥaqīq aligns coherently with taḥqīq problem, thereby resolving the primary contradiction between subject and object. (Tabātabāi & Motahhari, 1397/2018: 89-130). The Quran refers to such evidence and yaqīnī propositions as 'Bayyīnat (plural of Bayyīnah)', which are regarded as clear and manifest proofs or ḥujjah. This concept is exemplified, for instance, in verse 101 of Surah A'raf (7: 101):

﴿تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ﴾

*{These are the towns some of whose tidings We recount unto you; and certainly their Messengers came to them with manifest proofs, but they would not believe in what they had belied from before. Thus does Allah set a seal on the hearts of the infidels}*

and verse 44 of Surah Nahl (16: 44):

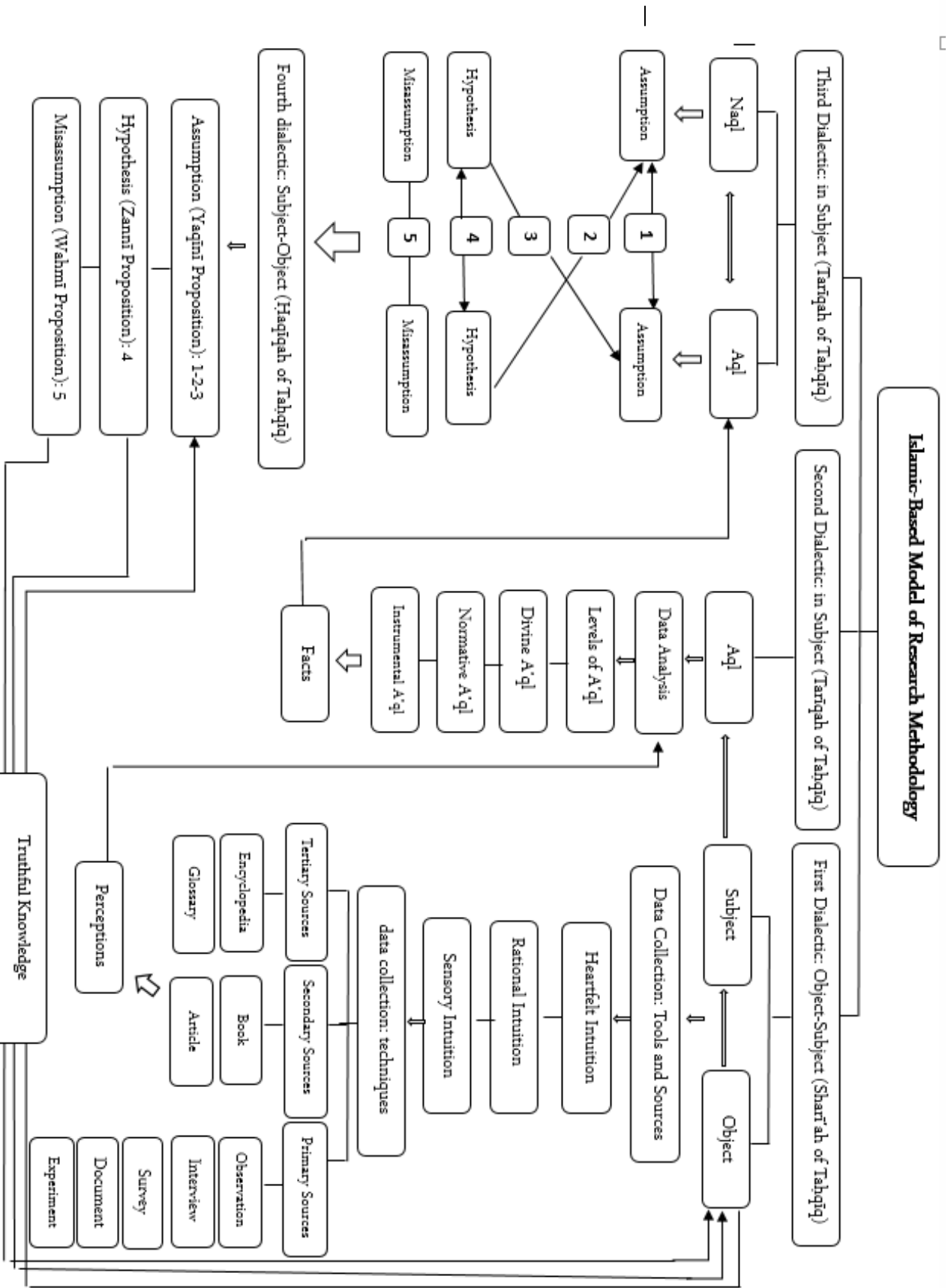
﴿بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

*{We sent the prophets before you) with clear proofs (miracles) and (celestial) Books and We sent down to you the 'Thikr' (the Reminder, Quran) that you may make clear to mankind what has been sent down to them, that they may reflect}*

At the end of the fourth dialectic, the moḥaqīq transcends from descriptive and explanatory approaches into the realm of normative considerations and recommendations. This transition involves the intertwining of true values (priori knowledge) with the objective of resolving the research problem and effecting a transformation from the current state to the desired one. It is noteworthy that the analysis of data gathered in the first dialectic, alongside the utilization of a specific

level of a'ql in the second dialectic, as well as the moḥaqīq's decision to either engage or abstain from the third dialectic between a'ql and naql, can lead to partial comprehension, or even the absence thereof, or differences in the understanding of the ḥaqīqah (truth) of the topic in the fourth dialectic of taḥqīq.

Modeling encompasses the process through which the moḥaqīq translates the tested hypothesis into practical and action-oriented (a'qlī) solutions. Through modeling, the moḥaqīq endeavors to operationalize the final certain propositions pertaining to the object under investigation. Essentially, the model serves as the conduit between theory or subject (researcher) and reality or object (research topic).



## CONCLUSION

Modern-oriented research methodologies predominate academic inquiry, and rejection of them makes the Islamic-based approaches difficult to develop. While contemporary researchers often gravitate towards established modern research paradigms, these methodologies are not necessarily at odds with Islamic teachings and possess the potential for further enhancement. The Islamic-based model of research method and methodology holds promise in guiding researchers towards uncovering the truth (ḥaqīqah) regarding the research or taḥqīq topic and any phenomena under scrutiny. To achieve this, the researcher or moḥaqīq must address the contradiction between the subject (prior knowledge) and object (posteriori knowledge), which is central to the research problem.

This model establishes a structured framework for interaction between the subject, or moḥaqīq, and the object, or taḥqīq topic, through four bilateral dialectical processes: The dialectic of object-subject, identified as the shari'ah of taḥqīq, guides data collection. The second and the third involve dual internal dialectics within the subject: initially within *a'ql* (intellect), and subsequently between *a'ql* and *naql*, known as the tariqah of taḥqīq, which are employed for data analysis. The fourth process, the subject-object dialectic, referred to as the ḥaqīqah of taḥqīq, facilitates problem-solving. Together, the culmination of these processes aims to generate authentic knowledge and ultimately approximate the truth of the research topic.

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